

American Board of Commissioners for Foreign Missions.

CONGREGATIONAL HOUSE, NO. 14 BEACON STREET,

JUDSON SMITH, D.D., } Corresponding
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JAMES L. BARTON, D.D., }
E. E. STRONG, D.D., Editorial Secretary.
FRANK H. WIGGIN, Treasurer.
CHARLES E. SWETT, General Agent.

Boston, June 6, 1899

Mr. Robert E. Speer,

156 Fifth Ave, New York, N. Y.

RECEIVED
JUN 9 1899
MR. SPEER.

My dear Mr. Speer:-

Your letter of inquiry of May 25th was duly received.

Your questions were so comprehensive that it required time for consideration, and that, taken together with the fact that I was absent from the Rooms for about a week, accounts for my delay in replying. I realize that my reply will be incomplete, but perhaps what I shall say, taken together with the multitude of answers which will come to you from various parts of the field, will enable you to give the questions complete consideration.

I. As to the aspects of the subject "Comity and Co-operation" which should be considered at the conference, it seems to me that the question should have the fullest consideration. This would include discussion of the question of territory, (2) salary of native agents, (3) employment in one mission of agents dismissed from another (4) co-operation in higher education and theological training, (5) medical work, (6) the employment of a physician of one mission for the care of missionaries of other Boards, (7) publication work, including periodicals; text-books, general Christian literature, as well as (8) the question of marriage of members of one mission to members of another mission. (9) There is also another topic - the Union of Christians in the organization of a church in the field when the Christians are the results of the missionary efforts of different denominations. (10) I should think, too, that there ought to be consideration as to the attitude of the different Boards and missions toward national churches.

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II. As to speakers, H. O. Dwight, LL. D., of Constantinople, would, I think, be a good speaker. He will be in this country, also M. L. Gordon, M. D., D. D., of Japan. Dr. Blodget of China is a veteran and a fair speaker. John Howland of Mexico can probably be here. Mr. Price of Micronesia, J. D. Davis, D. D. of Japan, R. A. Hume, D. D. of India, Arthur Smith, D. D., of China are all good men; but I will not prolong this list.

III. I had previously read and have now carefully reread the report of your Committee on Comity and Unoccupied Fields. Of course I cannot speak for our Board and speak only for myself, but I say with great confidence that I think our Board will be ready to act in accordance with the suggestions of your Committee at every point. I do not think we should regard the sixth point, of intermarriage, as of very great importance. So far as we are concerned, these questions have adjusted themselves easily.

IV. As to instances of gratifying success in the application of principles of comity and co-operation, I would refer, 1st, to the amicable separation of the Presbyterian and the Congregational Boards in 1870 when the territory was divided and the work proceeded in utmost harmony; 2nd, to the passing over to another Board of the Madras and the Arcot Missions in India, after we had begun and established the work, in 1857; 3rd, the missionaries in southern India have formed a South Indian Missionary Association. They have prepared a uniform scheme for examining missionaries entering their fields. It seems plain to me that this is only a preliminary to the larger application of the same union. 4th, The union of various denominations in the higher education in Jaffna, Ceylon, in connection

Mr. Speer - - 3

with Jaffna College, various Boards having members on the Board of local managers;(5) The Union Young Men's Christian Association work in Japan where various denominations are represented. But I will not prolong the list.

V. As to breaches of comity we have but few to complain of. In India there is a difficulty in other denominations paying larger salaries than our missionaries pay, and thus getting our helpers who have been trained at mission expense and who go to the mission because of the larger salary. This is a real difficulty.

2nd. Accompanying this also is the employment of men who have been dismissed from our mission from unworthiness or immoral acts who have been taken up by other missions without conference. 3rd. There has been some difficulty in Turkey through the Baptists, perhaps more particularly the Disciples who have come in and divided churches on the subject of immersion. The regular Baptist Board has not done this, but two missionaries supported by the Publication Society have done considerable damage in that way. 4th. There have been one or two cases in Japan where Episcopalians have entered territory already occupied by us, and in spite of protest have begun regular mission work; but on the whole we as an American Board have but little of which we can complain.

VI. Missionaries occupying contiguous fields might co-operate in the line of the amount of salary to be paid native agents (2) the employment of agents educated in the other mission and at the expense of that mission, (3) the employment of dismissed agents, (4) the reception of church members from one mission to the other, (5) in the formation of a representative committee from each mission to which

Mr. Speer - - 4

these questions might be referred and (6) by the Home Boards allowing the missions on the field to co-operate without throwing about them restrictions and rules which would render such co-operation impossible or difficult.

I think it would be well for representatives of these different missions to meet, perhaps annually and discuss these questions of co-operation; the committee representing the missions might meet even quarterly. This Committee might constitute a Board of Appeal or a Board of Arbitration, and it should be given by the Home Boards authority enough to make it a genuine co-operating committee and not simply a Board of Investigation. I have no doubt that the formation of such a committee would result in a better division of the fields than now exists in some places, in the interests of economy and efficiency.

VII. I cannot but think that it is morally wrong for the Home Boards to oppose Christian union, in the native churches. I do not think they should attempt to force such a union, but if the Christians on the field, in whom denominational spirit is generally less strong than at home, desire some kind of a union, it ought to be allowed. I think the principle should be laid down plainly that no new territory is to be entered upon by any Board if that territory is occupied by any other, without a full conference and full understanding, and with the immediate approval of the other Boards. At the same time I think that a Board should be careful not to pre-empt territory which it is unable to work and hold it for some future occupancy when another Board is ready to go in and begin work at once. The division of territory in old fields is more difficult because of the ties which have been established, but

they should be considered without question and adjusted if possible. When different missionaries occupy large centres and work from there out into the field, the co-operation should be so harmonious that the work shall seem to the people of that country to be the work of one organization.

VIII. I believe that native churches should not be tied to the home churches in any way except by the bond of Christian fellowship, love and co-operation.

IX. This question does not seem to me to be of primary importance. It is only fair, and will undoubtedly so appear to all the Boards, that when a missionary recently gone out passes into the field of another Board and becomes one of its workers, the cost of his outfit and expenses to the field should be returned to the original Board. (2) It is also a question as to whether it is wise for a missionary physician to charge a fee for attendance upon a missionary of any Board, it being of course understood that actual expenses incurred for medicine, travel, etc., should be met.

(3) There is also another question as to whether missionaries of one Board should accept for regular or protracted periods the hospitality of other Boards without at least offering to pay cost of such entertainment.

X. I doubt if we can hope to have our Home Boards upon an undenominational basis. It is not plain to me that such a position would be a wise one until the churches are far more educated and more Christian.

Many if not most of these questions of policy must be left

Mr. Speer - - 6

to the missions where they belong primarily. The Home Boards must resist the popular denominational claim for denominational prestige abroad. The Boards can stand between the missions and the churches, encouraging the former to enter into a wise, Christian, economical federation and co-operation, and at the same time urging the churches not to interfere. Our union conference in the United States and Canada is about all we seem to need in this country at present. It may be wise a little later to have a Standing Committee appointed by this conference to have the matter in charge and to be a committee of Appeal or Advisory Committee on the subject of co-operation.

XI. I have already suggested the idea of a permanent committee on the field to represent the missions and to be a Committee of Appeal or Arbitration. Such a committee would need to be organized without much power at first and leave its operations to grow as the missions grow near together and the field of its operation enlarges. I believe that a strong representative committee from each mission, not too large, would accomplish much more in the line of practical valuable co-operation than any other means. This Committee might as a body appear before the various missions at different times to answer questions and to receive suggestions.

I remain,

Very sincerely yours,

James L. Barton



Presbyterian Church in Canada

FOREIGN MISSION COMMITTEE

(WESTERN DIVISION)

Convener:

REV. W. MOORE, D.D.,
Ottawa.

Secretary:

REV. R. P. MACKAY, B.A.,
89 Confederation Life Bldg.
Toronto.

Toronto, 12th June 1899.

RECEIVED
JUN 15 1899
MR. SPEER.

Mr R. L. Speer.

My Dear Sir.

Yours of the 25th May is still
unanswered. I have read over carefully the report
of the Committee in Council, presented at the last
Conference, and the discussion upon it & that a really
have nothing to add. We have had scarcely any
experience in our own Missions on this question.
An effort was made some years ago to bring
about a Union of the Eng. & Irish Missions in S.
Ireland. & one in N. France. Dr. S. L. Mackay

our Missions strongly opposed. Because he
differed in policy from the English Board -
chiefly as to self-support. He thought they
prejudiced that point to the destruction of their
Missions, whilst he advocated a gradual
development in that direction. Had a



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Ottawa.

2 Toronto,

Union been effected in such a case the disadvantages
would outweigh the advantages. I think this
whole question of Unity is a fruit that
can only grow in consecrated lives, and
it is so clearly & manifestly desirable
that any missionary whose eye is single
will practice it. As both gentleman &
Christian as Bishop Doane said,
I am every way to be in a position to
render more service.

I am yours faithfully

R. P. Mackay

Dr. Robert E. Speer

Pres. Board of Foreign Missions



158 Fifth Avenue
New York

Free Church of Scotland Office.

Edinburgh 12 June 1899

RECEIVED
JUN 22 1899
MR. SPEER.

Dear Brother

Your letter of 25th May asks so many questions & allows so little space for ~~an~~ answer, that I will select those on which I can throw light from our experience. Rev. Professor Linddau, D.P., our convenor & principal delegate, will go into detail personally.

Generally, as a Church & Foreign Missions Committee we have had no reason to complain of want of earnestness in any form. On the contrary we have found that even the (High Church) Anglican Missions, of the Universities Mission, respect our territory & fraternize with our men, in British Central Africa. This is due partly to the tact of Rev. R. Laws, M.D., D.P. but chiefly to the effect of ^{our} medical missions. You must be grateful & thoughtful towards your doctor.

We have no leeches to complain of. Personally, when I chaired the Funeral of India, at Serampore from 1859 to 1875 I had to comment on leeches of earnestness by the Anglicans of the S. P. G. Society, who will not to this day join the Catholic Missionary Conference.

In our British Central Africa Mission, further

our Livingstonia Mission co-operate with
the Missionaries of the Dutch Reformed Church
of S. Africa, meeting in the same Mission Council

from S. Africa. Kapu Mission, our Lovedale
Institution trains students of the Congrega-
tional Churches, who used to supply a Professor, &
of the United Pres. Ch. of Scotland.

In India our Madras Christian College is
under a local Council of all the Reformed
Churches, of which College the Presb. Ch. of Scot-
land is the Supreme Governing Body. (I
^{send} ~~enclose~~ its last Report.) The supply £1400 a
year, the C.M.S. of London give £300 &
the Wesleyans give a Professor equal to another
£300. We invited the Est. Ch. of Scotland to do the
same, & they failed to ~~do so~~ ^{join} only, from want of funds.

As to Native Churches I send a Memo-
ry by Rev John C. Carlsson. We approve of that &
hope to work it out in S. Africa. In Central Africa
we are working on new lines, the Mission being
only 24 years old.

Believe me
yours
yours

Yours &c
George Smith
Sec

POLICY OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH IN THE UNITED STATES, IN REGARD TO
COMITY AND COOPERATION IN FOREIGN MISSION WORK.

1. CHURCH UNION.

The Executive Committee of Foreign Missions of the Presbyterian Church in the United States holds that the churches coming into existence through the instrumentality of its missionaries in foreign lands, are free born; and as such, have the right of private judgment as to what form of government they shall adopt, and how they shall associate themselves with other churches. The relation of our missionaries to such churches after they are organized, is that of friendly helpers and advisers. What influence they exert in this capacity will naturally be in the line of their own beliefs as to what is scriptural and true.

It is not the aim of the Church we represent, to establish and maintain Southern Presbyterian Churches in foreign lands.

We have approved of Church union in the mission field to the extent that the results of the mission work of all Presbyterian Bodies in any given field, should be organized as far as practicable, into one Presbyterian Church, according to the plan now in operation in Japan, Korea and Brazil.

2. TERRITORIAL DIVISION.

We hold it to be proper and right that missionary agencies in opening new work, should scrupulously respect the previous occupancy of any given territory by the missionaries of another denomination. We do not deem it practicable to lay down hard and fast rules on this point; but hold ourselves in readiness to have friendly conferences with all other missionary agencies, when questions arising on this point are presented to us for consideration.

3. COMITY AND DISCIPLINE AND ADMINISTRATION.

We hold strenuously to the principle that every Mission should respect the acts of discipline and the principles of administration of other Missions; and that converts or native workers leaving one Mission or the churches connected with it, and seeking employment elsewhere, should not be received without conference between the two parties.

4. COMITY IN THE USE OF MISSION FUNDS.

We hold that there should be an agreement between Missions whose work is contiguous, as to the scale of wages of native workers; and that it is a flagrant violation ^{of Comity} when members of one Mission, directly or indirectly entice the native helpers of another Mission from their work by offering them increased pay. We hold ourselves in readiness to condemn any violation of this principle of comity on the part of any of our Missions or missionaries, whenever it may be brought to our attention.

5. EDUCATION, PUBLISHING, AND HOSPITALS.

In each of these departments, the work of our Church has had but a limited development. The questions connected with them have therefore received ~~but~~ only a limited degree of consideration; in consequence of which we are not prepared at this time to formulate any definite statement of policy.

6. COMITY AS INVOLVED IN INTERMARRIAGE OF MISSIONARIES OF
MISSIONARIES OF DIFFERENT SOCIETIES.

The statement formulated by the Committee on Comity in said Committee's report to the New York Conference of 1899, meets our approbation; and we hereby declare our willingness to act upon the plan suggested in the report, namely: That a missionary leaving the Society which sent her to the field, within one year of her arrival, shall return or have returned on her account, the amount expended by her Society for her outfit and traveling expenses; and that for each year beyond the first year 25% shall be deducted from these expenses in fixing an equitable return; and that after four years she shall be regarded as having discharged all such obligations by service returned.

UNITED STATES OF AMERICA.
OFFICE OF
SECRETARY OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTHERN).
POST OFFICE DRAWER 457.

REV. S. H. CHESTER, SECRETARY.

NASHVILLE, TENN., June 6, 1899.

RECEIVED
JUN 8 1899
MR. SPEER.

Mr. Robert E. Speer,

156 Fifth Ave., New York, N.Y.

My Dear Brother: I enclose you a copy of the action taken by the Executive Committee of Foreign Missions at its meeting held on June 6th in regard to comity and coöperation.

In reply to question 4 of your letter, namely, To what instance of gratifying success in the application of the principles of comity and coöperation can you point in your experience?— I will refer to our common work in Japan, China, Korea, and Brazil. Doubtless there is room for improvements yet, ^{on} in the lines on which we have already acted; but I think it may be said ^{that} the success in carrying out the agreement arrived at some years ago, has been gratifying.

In reply to question 7th, as to the possibility, desirability or method of the union of churches in the mission field, I will say that my private opinion is that it is not practicable to avoid the reproduction of the great denominational divisions of Protestantism; but that it ought to be practicable, as it is certainly desirable, to avoid the reproduction of all minor divisions springing from local causes, or based upon minor points of belief and practice.

Questions 8 and 9th have already been answered in the enclosed statement of our Committee's policy.

In response to question 11, I will state that I think ^{there should be} ~~that~~ permanent committees of reference in every field for settlement of disputed

UNITED STATES OF AMERICA.

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POST OFFICE DRAWER 457.

REV. S. H. CHESTER, SECRETARY.

NASHVILLE, TENN, June 1, 1899.

Mr. Robert E. Speer. 2.

questions; and I am sure that our Executive Committee of Foreign Missions will cooperate in a movement of that kind. With kind regards, I remain,

Very truly and fraternally yours,

S. H. Chester
Secretary

BOARD OF FOREIGN MISSIONS
OF THE

RECEIVED
JUN 3 1899
MR. SPEER.

United Presbyterian Church of North America.

Philadelphia, Pa., June 2, 1899

Mr. Robt. L. Speer:

My dear Bro: Owing to the meeting of our General Assembly I have not found time until now to reply to your favor of May 25.

Taking up your inquiries in order I would reply briefly as follows:

1. ^(a) The arranging of mission fields so as to avoid overlapping and friction. ^(b) Cooperation in maintaining uniformity in the payment of agents in the same or contiguous fields. ^(c) Cooperation in publishing books, tracts or for use by those who are in contiguous fields & who use the same language.
2. I have no suggestions as to specially qualified speakers. Dr. Robt Stewart ^{of New Wilmington, Pa.} would write an excellent paper on any of these subjects, but he does not excel as a popular speaker.
3. I think our Board would assent to all of the po-

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OF THE

United Presbyterian Church of North America.

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Actions taken by the Committee of the last Conference except that of union of the Church in fields occupied by different Societies. The distinctive position of our Church on some matters on account of which she defends her right to a separate existence, would seem to require her, in order to be consistent, to maintain her distinctive testimony whenever she plants her banner. For example, if she is right in her position that the Psalms of the Bible are the only divinely authorized matter of praise, she could not, without stultifying herself, surrender that principle in this or any other country.

4. With the Presbyterian Missions ~~in~~ and the C. M. S. Missions in the Punjab, India.
5. The General Synod of the Ry. Pres. Church in its mission in ~~at~~ The Punjab, India, has transgressed all requirements of civility in instituting, and still carrying on, mission work directly in the heart

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of our Mission in the Punjab, India - having entered a field that we have been working successfully for some forty years. This to the great injury of the work in occasioning unusual conflict among the native Christians, and in the presence of the brethren. Surrounding missionaries of the Presbyterian & other missions strongly condemn the conduct of the Ref. Presbyterian Mission in this case.

6. This question seems to be answered, substantially under question 1.

7. This inquiry is answered in measure under No.

3. The union of churches that have little or nothing to distinguish them at home or abroad is certainly desirable & should be accomplished. But for Churches that conscientiously hold distinctive principles at home, to unite in the mission field would prove to be an element of weakness, & would probably detract from missionary zeal at home. The division of territory in the mission field should

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certainly be made, so that the denominations may not be seen to conflict in the presence of the brethren.

8. The native Churches should, for the present and probably in most cases for some time to come, be ecclesiastically connected with the Church at home which is providing for their support in whole or in part, and the missionaries should be in pastoral relation with the native churches. It has been thus with our mission in Egypt, & in the Punjab, & I do not know of any missions that have gotten along more harmoniously and successfully.

9. We think the rule suggested at the close of the report relating to transfer by marriage is an equitable one. Whether it can be carried out in practice may admit of a doubt. It might be well to have the rule indicating what should be as a matter of courtesy, & let the Societies do the best they can to give it effect as instances occur.

10. We hardly think that there can well be any more

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(5)

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cooperation among Boards & Societies at home than we now have in our Annual Conference. We do not see that there is any special necessity for more interdenominational or ecumenical organizations.

11. We think it might be well to have such a permanent Committee of reference as is referred to. As to the rest it will probably be found to be better to leave each mission to manage its own internal affairs.

We think that joint meetings of missionaries occupying the same territory should be held as often as convenient. At these most of the matters referred to in this inquiry could be talked over and satisfactorily arranged.

And now, my dear brother, I may only add that I have given the best answers to ~~the~~ your inquiries that I can in the limited time which I could command for their consideration. I fear that I have not helped you, or your committee, to any great extent. I have done what I could.
Yours very truly W. W. Barr

REV. JUDSON SMITH, D.D.,
Chairman General Committee,
14 Beacon Street, Boston.

REV. HENRY N. COBB, D.D.,
Chairman Executive Committee,
25 East 22d Street, New York.

REV. S. L. BALDWIN, D.D.,
General Secretary,
150 Fifth Avenue, New York.

MR. W. HENRY GRANT,
Assistant General Secretary,
156 Fifth Avenue, New York.

ECUMENICAL CONFERENCE ON FOREIGN MISSIONS

NEW YORK, APRIL 21-MAY 1, 1900

RECEIVED
JUN 1 1899
MR. SPEER.

Mr. Robert E. Speer,
156 Fifth Av., City.

New York, May 31, 1899.

My dear Brother:

I have your favor of the 25th inst., in regard to the appointment of a Committee, of which you are Secretary, on the subject of Comity, in connection with the Ecumenical Conference, and proposing a certain series of inquiries on the subject. Permit me to say in the outset that I am very glad indeed that you have accepted this service, as I regard the subject as one of the most important that is likely to come before the Conference.

In reply to your inquiries let me say:

1. That it seems to me that, as regards Comity, the two things to be sought are; (1) The avoidance of friction between different Missions occupying the same or contiguous fields. Every one admits the evil. The consideration of a remedy would cover the following points: (a) The intrusion of one Mission upon the field occupied by another. ^{deliberate} (b) The poaching of one Mission upon the forces or resources of another. (c) The payment of unequal salaries, ^{without such intention,} thereby attracting to those which offer the larger inducements, helpers from those who are not able to pay them. (d) ^e That failure to regard and to give effect to the disciplinary action of other Missions.

(2) A practical method of preventing the over-supply and even over-crowding of some fields (popular, perhaps, as Japan was years ago) to the neglect of others which are left relatively unsupplied.

As regards Co-operation, the following:

(1) Co-operation of Missions representing churches of like faith and order, in a given field or country, in establishing one united church, and in the joint maintenance of theological schools for the training of native preachers.

May 31/99.

(2) Co-operation among all Missions occupying the same or immediate ^{by} adjacent fields to secure, so far as possible, the best economy of means and force in (a) the maintenance of higher educational institutions; (b) ~~in~~ the provision of a Christian literature and the maintenance ^{and use} of the printing-press; (c) ~~in~~ medical work, hospitals and dispensaries.

2. I do not know that I have any suggestions to make in regard to speakers specially qualified to deal with these subjects. I would only state that, a year ago or more, Dr. Brown and myself called on Bishop Potter in relation to speaking at the meeting of ministers in January '98, in the Fourth Av. Presbyterian Church. The Bishop was unable to attend, but expressed regret for the fact, and the wish that he might have been able to be present and speak on the subject of Comity. It is possible that your Committee might consider him a valuable speaker.

3. As long ago as 1886 I drew up a paper on the subject of Co-operation in Foreign Missions for a Committee of our Board, a copy of which I enclose to you herein. It was read to and unanimously adopted by the Board, and the Committee on Foreign Missions of the General Synod ^{of that year} embodied it verbatim in its report, which was adopted by the Synod. It may therefore be regarded as expressing the deliberate judgment of the Board, and of the Synod itself, in regard to the points expressed therein, many of which are parallel to those expressed in the report of the Committee presented to the last Conference of American and Canadian Missionary Boards and Societies. The distinctive difference, however, would be that the action of the Board and the Synod at that time had relation only to co-operation among the various members of what is called the Pan-Presbyterian Alliance. The inference is a natural one, it seems to me, that the Board would be willing to go further and, while I have no right to commit it to such a position, yet I am inclined to think that it would assent to all the positions of the report, *to which you refer.*

May 31/99.

4. There are a number of instances of gratifying success in the application of the principles of Comity and Co-operation to which we can point in our experience. (1) In our Amoy Mission we have the application of several principles. (a) Division of territory among the three Missions, the E.P., the L.M.S. and our own. (b) The union of the missionaries, ministers and churches of our own and the E.P. Missions in the same ecclesiastical bodies. (c) Co-operation in the maintenance of the Middle school and the Theological school, with the E.P. Mission.

(2) We have like experience with that of your own Board, in Japan.

(3) In the removal of ^ucases of friction we have had gratifying success in at least two instances of trespass. (a) On the part of a missionary of the London Mission Society at Chiang-Chiu in China. Reference to the parent society was met in the most Christian spirit and secured relief, and resulted in a clearer delimitation of territory for each Mission. (b) In a case of trespass in Vellore, India, on the part of a missionary of the Madras Diocesan Committee of the S.P.G. After all efforts to adjust the difficulty on the field had failed, the matter was referred to the Board. Our representations to the Society in London were courteously received, our position sustained and instructions issued by the Society to the Diocesan Committee to withdraw this agent from Vellore.

5. With the exception of the above we have had no breaches of Comity of which to complain, so far as my memory serves me, and have every reason to be gratified with the result of our representations in both cases.

6 & 7. These seem to be answered by what I have written above and the paper herein enclosed.

8. In my judgment, native churches should have no ecclesiastical relation whatsoever to the home churches. *the ones in India - and in India only - have.* My opinion is equally decided that missionaries should retain unimpaired their ecclesiastical relation to the churches that sent them into the field, and to the ecclesiastical bodies with which they are connected in their own country.

May 31/99.

9. I am inclined to consider the rule suggested at the close of the report of the Committee of the January Conference, with relation to financial returns where missionaries are removed by marriage to another Mission, as reasonable and worthy of adoption. I think our Board would be entirely willing to accept it and act upon it.

The only other suggestion that I have to make in regard to the matter is that the rule seems to go on the supposition that it is always to be applied to a "her" and never to a "him". I do not see why the rule should not apply equally to men and women, although it must be confessed that the occasions for its application in the case of men would be comparatively few.

There are no other aspects of the question that occur to me in regard to which there seems a possibility of formulating any rule. There will always be principles, ^{the application of} which will have to be judged according to the circumstances in each case.

10. Taking your inquiries somewhat out of their order I should say: (1) There are quite enough interdenominational or undenominational organizations for Foreign Mission work already, and there is no need of any more, nor would more seem to be desirable.

(2) As to the relation of church Boards and Societies to these interdenominational or undenominational organizations, I should be inclined to say it should be such as our Lord seems to have encouraged His disciples to assume toward the man who cast out devils in His name, but did not follow with them.

(3) I am a little at a loss to know what, precisely, is meant by the first inquiry under 10, "What Co-operation is possible and desirable among missionary Boards and Societies at home?" Supposing it to refer to Co-operation in planning for and carrying out work abroad, in which they have a common interest; as, for example, the Boards represented in the Council of Missions in Japan; it would seem desirable that the Boards thus

May 31/99.

represented should have some conference, or correspondence at least, in regard to the interests which they are unitedly seeking to promote. While the Missions embraced in the Council have been working for the establishment of the "Church of Christ" with its appropriate institutions, there has been little, almost no, concert of action on the part of the Boards here in this country to consider and settle, if possible, upon a definite line of policy to be pursued by the Missions representing them on the field. So far as I remember, ^{the} ~~a~~ conferences between your Board and ours in regard to the Meiji Gakuin ^{form} ~~is~~ the only instance of the kind. Had there been more of this, and had it embraced more Boards, it is not impossible that there might have been fewer but better educational institutions and that, in other ways, such co-operation might have been productive of good. As for example, in ^{as distinguished from the simple recommendation,} the actual adoption of a uniform policy with reference to self-support by all the Missions represented in the Council.

If, as I understand, all the Episcopal Missions in Japan are working together for the promotion of common objects, the same principle would seem to apply to the Episcopal Boards and Societies; so of the Baptists, and so also of the Methodists, if they had been able to unite in Japan, as they ought to do.

11. I have not been able to give much attention to the matters embraced in this article. While the establishment of "permanent Committees of reference on the different fields for the settlement of disputed questions" might be of service in many ways, I am not prepared as yet to pronounce distinctly in favor of them. A permanent Committee would seem to have some decided advantages over a Committee pro re nata, yet I am somewhat inclined to fear that the existence of such a Committee might prove, though not so intended, as an occasion for if not an encouragement to the raising of disputed questions.

I express this opinion with diffidence, but have the same hesitance in regard to the establishment of a permanent court, if that were possible,

R.E.S. -6.

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for the arbitration of national disputes as compared with the adoption of the principle of arbitration, and the establishment of a special court ~~of arbitration~~ for each particular question which might arise, as has been the case hitherto; a policy which has been signally successful in the history of our relations with other governments.

The other inquiries seem to me to be involved in the practical working out of principles already stated and approved in the previous part of this letter. The development of forms and methods in relation to them would need more thought than I am able to give to the subject just now.

Regretting that I am not able to reply at greater length to your inquiries, but trusting that there may be something that will prove of service in what I have written, and with warm regards, I am,

Very sincerely yours,

Henry A. Cobb

CO-OPERATION IN FOREIGN MISSIONS.

Reply of the Board of Foreign Missions of the Reformed Church in America, to the Committee of the Belfast Council of the Alliance of Reformed Churches.

New York, January 6, 1886.

To the Revs E. Kempshall, D. D., Chairman, W. J. R. Taylor, D. D., Secretary, and others of the Committee :

Dear Brethren :

The Board of Foreign Missions of the Reformed Church in America, gratefully acknowledge and cordially reciprocate "the Christian and fraternal greetings of the Council" of the Alliance of Reformed Churches, which met at Belfast, Ireland, in June and July, 1884, as presented by the American section of its Committee on Co-operation in Foreign Missions, in their circular letter of June, 1885.

They rejoice in the assurance that the proceedings of the Council "developed a very strong drift, and unanimous desire for larger and more energetic practical union and co-operation in the conduct of Foreign Missionary work" by all the branches of the Church there represented ; and they cheerfully comply with the request of the Committee to present their own conclusions on the important topics submitted for their consideration.

1. *Of Co-operation* :—Of "the urgent need of friendly co-operation by the Foreign Missionary Boards of all the Churches represented in the Alliance," this Board does not entertain a doubt. To this principle it is already committed by its own action. With the full approval of the Board, and the General Synod of the Reformed Church, whose agent and representative it is, our Missionaries in China and Japan have, for years, been closely associated and co-operating with those of kindred Churches in Missionary work. From this association, we believe, no evil has resulted, but much good every way. Had the principle been recognized and operative everywhere, much painful rivalry and contention might have been avoided in one, at least, of the stations now occupied by our Missionaries, between those of different branches of the same family. To prevent such rivalries and competitions in the future, so far as possible, is most important. They cannot but be injurious to those who engage in or are immediately affected by them. They must appear indefensible and disgraceful in the eyes of the native Christians and even of intelligent heathen. Nor can the Church of Christ afford the loss occasioned by them to the general cause of Gospel propagation to which it is commissioned and committed. The field is wide enough for all, without the necessity of, or excuse for, trespass upon the portion properly occupied by any. The number of missionaries that can be obtained and sent forth to occupy it, is far too small to make it right or wise for one to tread upon the heels of another.

Such co-operation is attended with special advantages in the support and conduct of the more extensive and costly enterprises connected

with the Missionary work, in fields where different branches of the Church are laboring side by side, as, for example, in the Christian College and the Union Theological Seminary in Tokiyo, Japan, and the Middle and Theological Schools at Amoy in China.

Not less important is the added strength that must come to those at work in separate, but contiguous fields, and with interests hitherto somewhat divided, from the sense of association, combination, mutual relief and support, union of effort for one definite result. Nor less, the opportunity that such co-operation will afford, for the distribution, by mutual arrangement and agreement, of the different fields, in such a way as to secure the most general, speedy and effective evangelization of the nations with the most economical use of the men and means supplied by the Churches.

2. *Of One Native Church*.:—The establishment of “one united ecclesiastical organization, in each Mission field, of the family of Reformed Churches holding the Presbyterian system,” is also an object to which the Reformed Church in America stands fully committed. So long ago as 1875, in adopting a plan of co-operation with the American Presbyterian Church (South), the General Synod made use of the language following: “And this agreement is made not only for the purpose of expressing, as it does, the confidence which these two American Churches have in each other, but chiefly with the view of contributing to the establishment, in each Mission country, of a national Church that shall grow from its own root.” So long ago did this branch of the Reformed Church openly avow its desire for that consummation which it is the object of this present effort to secure.

We have no desire to see the multitudinous divisions of the Reformed family established and perpetuated in countries now heathen but one day to become Christian. On the contrary, we would view the possibility of such a result with profound regret and apprehension, as a crime against the Churches and believers in those lands and a sin against God. On one point, only, have we hesitation. It is no doubt true that a special interest attaches to the possession of a distinct field of Missionary operations, of which the results, in churches, ministers, communicants, etc., may be reported, and to which the Church at home may point, and be pointed, as her own. And so far as this element of influence can be retained consistently with the position expressed above, we deem it important, and to be carefully guarded and preserved. But we take that position in the full expectation that the establishment of a single national Church cannot be attained without some sacrifice of merely denominational interest, but also in the sure conviction that the opposite principle cannot be adopted and acted out, without a sacrifice of far greater moment—of the interests and prospects of the Church in Mission countries—and so wounding and crippling the body of Christ.

If, as in Japan, it should become impossible, in the progress of the work, to distinguish the churches properly dependent on, or under the care of, the four or five Missions and churches already united in building up the union “Church of Christ in Japan,” by means of closeness of

association, frequent interchanges of Ministers, etc., we could hardly view such a result without some regret. Far more to be regretted, however, would be the establishment of four or five, or more, distinct Presbyterian or Reformed Churches, distinct in little else than name, in place of the one, united, flourishing Church, now numbering, after only thirteen years of labor, five Presbyteries or Classes, forty-five churches and more than 4,000 members, with a newly organized Board of Missions of its own. In such results all Christendom may well rejoice. On such an enterprise, we believe, rests and will ever rest the special blessing of Him whose prayer for His disciples was, "*that they may be one.*"

To "the best way to accomplish this result," experience seems to point. The plan of union, in Japan, originated with the missionaries there laboring, and was accepted and approved by the proper authorities in the Home Churches. It is not easy to see why the Missionaries of the Reformed family in China or India might not, with equal propriety, take similar steps, subject to like approval by the Churches that sent them forth. If the Assemblies or Synods that have not already done so, should deem it wise to formally adopt this principle, and suggest corresponding action to their Missionaries, the day of its attainment might be hastened. We believe it cannot come too soon.

3. *Of self-support and self-government*:—In a broad sense, the organization of such a Church in every Mission country where it is practicable, and the incorporation into it of all Churches of like faith and order, would, perhaps, be found one of the most effective means for promoting self-support, self-extension and self-government among those who compose it. It immediately becomes *their* Church. They have a new motive to labor for its support and extension, a new and increased degree of responsibility for its order and government.

It is the view of this Board, in which we believe all our Missionaries are agreed, that responsibility should be thrown upon the native churches, both for government and maintenance, as early and as far as possible. We believe that actual participation in government is the best training for self-government, and that such participation should go hand in hand with some corresponding measure of self-support. It is not unworthy of question, whether, in countries where the mass of the native Christians are in great ignorance and deep poverty, the organization of local churches may not sometimes be delayed longer than is wise, through a creditable but mistaken reluctance to put responsibility on those who seem every way unfit for it, or to seek contributions toward self-support from those who seem to have nothing to give; but who, yet, have always borne, before their conversion, the not inconsiderable burdens of their idol worship.

The special methods by which the spirit of manly independence can be best developed, in the members of Native Mission churches, would probably vary as much, according to local, temporary or national peculiarities, as they do among the Home churches. We are content to leave them largely, if not entirely to the discretion of those in the field. The experience of some of our Missions and of other Missions also, suggests

the inquiry, however, whether much might not be accomplished by association of intelligent natives in the management of the secular affairs of the Mission, without losing or resigning that final control of expenditures which must remain in the hands of those who represent the Churches contributing the funds. In the same line is the management and disbursement of moneys contributed by the native churches themselves, which should, of course, be chiefly if not entirely, in the hands of their own representatives. The establishment of Funds or Associations for pastoral support, ministerial relief and of Mission Societies or Boards has served a useful purpose, and might be made more general and serviceable than it is.

Too great importance in this connection can hardly be attached to the raising up and training of men of intelligence, piety and independent spirit, fitted to be leaders, as pastors and teachers, of the people, or to the provision of means by which such training can be supplied.

4. *Of the Relation of Native to Home Churches:*—It would seem to follow directly from what has been already said, that, in our view, the relation between the Native Churches and the Churches at home, should be "voluntary and temporary," and should exist "only so long as may be required by the infancy and growth of the Native Churches," and "until they can stand alone and take care of themselves." We believe that any other policy would be preventive of the object professedly sought under Article 3, and would therefore be mistaken and injurious and might easily become oppressive to the Native Churches. Questions must frequently arise on which, because of distance and lack of information, or of sympathy with native feelings and modes of thought and life, the Home Churches would not be in a position to reach wise conclusions and pronounce equitable judgment. With the best intentions, grave mistakes would be likely to be made. In cases of discipline and appeal, the Native Churches would be practically cut off from access to any higher Court, possessed of proper authority to revise and reverse or confirm the decisions of the local Session or Consistory and the Presbytery or Classis.

The difficulties attending such appeal, on the part of an aggrieved Church or Church member can hardly be exaggerated. They would be such as virtually to make the exercise of the right impossible. The early history of the Reformed Church in America, and the contentions that arose and rent her, about this very subject of dependence upon the authority and decisions of a foreign ecclesiastical body, afford us an abundant and emphatic warning against the effort to exercise and perpetuate such control over Churches in their turn foreign to us.

It is indeed true that the Classis of Arcot, in India, is in close ecclesiastical connection with the Particular Synod of New York, and so with the General Synod of the Reformed Church. Yet, should the principles avowed in this paper be accepted, and a united Presbyterian or Reformed Church be organized in India, we do not anticipate any great difficulty in its transfer to and union with such a body. As a matter of fact, however, no questions have yet arisen to bring the difficulties above mentioned into prominent view.

5. *Of Ecclesiastical Relations of Missionaries:*—In theory, our Missionaries are all regarded and commissioned as Apostolic Evangelists. Nor does their practice really conflict with this theory. Some of them have acted, and still act, as pastors of local churches. But this relation is recognized as temporary and not permanent. They are not called by the churches they thus serve, nor installed over them. Nor do they at all derive their support from them, relying for that entirely upon the funds of the Home Church. They confessedly discharge the duties of their office only until such time as it may be possible to ordain native pastors over all the churches. At the same time they exercise a sort of Apostolic supervision and care over the other churches, beside performing such Evangelistic labor among the heathen as they have time and strength for. It would be, to them, a great relief if the care of all the local churches could be speedily committed to faithful men, natives, worthy to assume the position and responsibilities of the pastoral office.

In regard to the other branch of this question, the relation of the Missionaries to the Native Ecclesiastical bodies, Presbyteries or Classes and Synods, we have no experience or information which enables us to arrive at a definite conclusion. It is believed that our Missionaries generally, with the possible exception of those in Japan, (of whose opinions on this point we are not advised,) would decidedly deprecate the formation, at present, of Ecclesiastical bodies composed exclusively of Ministers and Elders of the Native Churches. They are all members of the bodies existing in the fields they occupy, and on an equality with the Native Ministers, with some limitations as regards the power and exercise of discipline, however, in Japan. In view of the benefits resulting from such intimate association, the influence they are able to exert and the help they afford in training the Native brethren in the administration of ecclesiastical affairs, they would no doubt be reluctant to withdraw at once from such relations.

On the other hand, they are also members of the appropriate bodies in the Church at home. Both they and the Church would doubtless consider the propriety of severing this relation as open to very grave question, so long, at all events, as they are supported by the Home Church and its Board of Missions. We are perfectly ready to admit that this dual relation is anomalous and, from the necessities of the case, must be temporary. We are not therefore prepared to admit that ^{it} is inadmissible or unjustifiable, and we submit the question whether it is necessary to force a conclusion at once. The Native Churches, whenever organized, must still be, for a longer or shorter period, under pupilage to the Churches and Missionaries to whose instrumentality, under God, they owe their existence. May there not, then, be found a practical place and justification for a condition of things which all would acknowledge to be inconsistent, theoretically, with the idea of an independent, self-supporting, self-governing Church? When such a Church is made real, in any country, doubtless this question will have been decided by the logic of events. May it not be safely left to that decision, and to the Godly wisdom and discretion of the brethren in the field?

6. *Of Conferences with Other Boards and Churches.*—The statement of the sixth Point or Article, seems to leave it in doubt whether public Conferences be referred to, on Missionary subjects, in which representatives of all Missionary Boards or Societies may be brought together, and topics of common interest presented and discussed, or rather to more private Conference and correspondence, whether regular and formal or informal and occasional, with such Societies and Boards. In either view, this Board deem such friendly Conference not only expedient but most important and desirable; promising good results at once, and laying foundation for the larger hope, of practical union and co-operation among all Missionary Boards and Societies of our Protestant Christianity, to which union and co-operation among the Reformed Churches, we hope, may prove a stepping stone.

The success and practical value of such public Conferences as those held in Liverpool in 1860, at Mildmay Park, London, in 1878, and of the Inter-Seminary Missionary Alliance of the United States, held annually for the last five years, are beyond question; as, also, of similar Conferences in Mission fields, at Shanghai, in 1877, Calcutta in 1882, and Osaka, in 1883.

It is within our knowledge and experience that private Conference, of the kind referred to above, has resulted in benefits sometimes the greatest when least expected.

In conclusion, Dear Brethren, we would implore for your Committee, as well as for the ultimate deliberations of the General Council on matters of such grave importance, the very special guidance of the Holy Spirit, the Spirit of counsel, of wisdom and of understanding, and we remain, in the Bonds of the Lord Jesus and His service,

On behalf of the Board,

Yours very sincerely,

[Signed]

C. L. WELLS,
JOHN M. FERRIS,
HENRY N. COBB.

Approved and ordered to be forwarded;

NEW YORK, February 10, 1886.

WM. H. STEELE,
President.

HENRY N. COBB,
Corresponding Secretary.

TRANSLATION.

Basel, June 9th., 1899.

Mr. Robert E. Speer,
Board of Foreign Missions of the Presbyterian Church,
156 Fifth Avenue, New York.

Dear Brother:-

Having received your letter of May 25th., and the Report which you mention having come to hand to-day, I will try briefly to answer you. I confess that your questions, as I read them, frightened me, for to accurately answer them would require a study of certain mission questions. For this I cannot now, or in the weeks and months to come, find time; in fact at present I have not even time to write such a letter as this matter would require, for the Annual Report of our Missions, which I must prepare for our coming annual meeting, so takes up my time that I could not at the present take up any new and larger work. I must therefore ask that you be content with the brief answers which I can make to your questions.

1. As to the aspects of the Subject "Comity and Co-operation" to be considered, beyond that contained in your letter and the Report, I can but add the following:

Consideration for the other Missionary Societies where a Mission has dealings with the colonial or local government--for instance, in cases as follows:

a. A colonial seeks to place the Mission Schools under government inspection, a Grants System, etc., and demands an arrangement of the Schools especially with reference to that

(2)

teaching which gives the missionary character to the School. If in such an instance a Mission, in partiality and without consideration of the other Missions, proceeds to act, it can, by its proceeding, create circumstances which would cause the other Missions to suffer.

b. A colonial government summons the Mission to take another position, of which national and political motives are the foundation. When and under what conditions should one heed such a summons?

II. The admission of members of other Missions in the "Rest Houses" (literal) of a Mission.

III. The admission of members of other Mission Churches to Church service and Communion.

2. Here I have no proposition to make.

3. By "Position of the Report" is undoubtedly meant pages 108/111, where the six points are mentioned. If this is so, I would remark the following:

I. Regarding Church Union--This is, so long as the differences in Confession are still so great, impossible. We can only prepare, and here and there, in a small measure perhaps, bring it about that the Missionary Societies and the Missionaries will learn that the common faith in Christ is more important than the differences in Confession. But with the

Christologival differences in our time it is often difficult to satisfy oneself as to what real faith in Christ is. For the present this "Union" is a beautiful ideal which has but small prospect of realization.

II. and III. Regarding "Territorial Division" as well as "Discipline and Administration" I agree with the Report. The same is also in the mind of my Committee.

IV. "Use of Mission Money". In this too I agree with the principle, even though there may be practical difficulties ahead, as each Mission undoubtedly has worked out its own "Salary System" (literal), and the size of the salaries and the different systems for the development of the native helpers, in the different Missions are connected.

V. "Education, etc." These paragraphs I approve in general, and they are also approved by my Committee.

VI. Regarding "Inter-marriage". This occurs so seldom in the best Missions that we have not yet been in a position to establish a general principle.

4. Our experiences were, in general, favorable in Fadrén, with the Church Mission; with a Methodist Mission in So. Makratto (The M. E. Missionary Society); and the Missions on the Nile----; also in China with The Rhine & Berlin Mission, and particularly with the English Presbyterian Mission in Swatow.

5. In the beginning of this decade the Mission of the American Baptists, in Boston, established itself in the City

of Viagratschu, in Hakkaland, which we had long occupied. In April or May, 1890, I wrote concerning the matter to the Secretary of this Society, the Rev. F. N. Murdoch, D. D., the same man who at the London Missionary Conference of 1888 gave public approbation to a report on Mission Comity. On the 21st of May of the same year I addressed a communication on the same subject to Dr. Murdoch, but up to date have received no answer.

6. So far as a general rule can here by applied, that in "Thursday Morning, Para. 5, Education, etc." in the Report, might be done. We might add that in such cities as are the support or the open doors to expansion, should not form districts to be controlled by one Missionary Society, (such as Hong Kong or Shanghai) or those, which on account of their size, unquestionably allow and make necessary the contemporary working of a number of Missions (Canton, Madras, Bombay, Calcutta, etc.) As for the rest, each case must be decided through friendly discussion between the Societies.

7. Here I would remark that an arrangement for territorial division of a Mission field, and for certain common ecclesiastical rules, would succeed only between such Missions as stand close to each other ecclesiastically or by their Confessions, or, by a certain nobility (which one does not meet everywhere) distinguish themselves. Such ecclesiastical communities, which at home allow propagation within the Churches will not, on the Mission field, easily permit themselves to be restrained from

forcing themselves into the field of labor of other Societies.

8. Thereupon, I believe in short, I cannot make reply.

9. Compare with No. 3, VI.

10. Same as No. 8.

11. I would only say that I doubt if Permanent Committees on the mission field, for the advancement of Comity and Cooperation, would be beneficial. I hope for more from brotherly discussion in each case between such Societies as come in contact with each other on the mission field. On the other hand, I recommend periodical Conferences for the larger Missions, as they exist in China and India, as well as the cultivation of personal relations between the Missionaries of the different Societies.

ADDENDUM to No. 1. I would like to mention a 4th aspect:

It would be very good if the Missions which labor in one territory would come to an understanding regarding certain points of Church discipline, and the treatment of such persons who, after they have been placed under Church discipline, desire to join themselves to a Church of another Society. Also, an understanding between the Evangelical Missions relative to the guarding against mixed propagation, would, in some lands, be-----.

I beg you to be content with the little and insufficient which I could hastily write, and to pardon me that in the

(6)

pressure of other work I cannot offer you something studied and
thought-over.

With brotherly regard,

Yours,

Theodor Ochler,

Mission Inspector.

Evangelische
Missions-Gesellschaft
Basel.

Adresse aus Deutschland:
Missions-Gesellschaft Leopoldshöhe, Baden.



Basel, den 9. Juni 1896

RECEIVED
JUN 23 1896
MR. SPEER.

Mr. Robert L. Speer, Board of Foreign Missions of the Presbyterian Church
156 Fifth Avenue, New York.

Lieber Bruder!

Nachdem Ihrem Schreiben vom 25. Mai heute der in Aussicht gestellte Bericht gefolgt ist, versuche ich, dasselbe kurz zu beantworten. Ich gestehe, daß ich über Ihre Fragen, als ich sie las, erschrock. Denn ihre gründliche Beantwortung würde ein Studium gewisser Missionsfragen erfordern, zu dem ich jetzt und mich in den nächsten Wochen und Monaten keine Zeit finden kann; ja nicht einmal zum Schreiben eines so eingehenden Briefes als die Sache erfordern würde, habe ich gegenwärtig Zeit. Denn meine Zeit ist durch den Jahresbericht über unsere Mission, den ich für das bevorstehende Jahresfest abfassen muß und der das Lesen des Jahresberichts aller Stationen voraussetzt, so in Anspruch genommen, daß ich eine neue größere Arbeit gegenwärtig am allerwenigsten übernehmen kann. Ich muß Sie darum bitten, mit wenigem vorlieb zu nehmen, das ich in Kürze auf Ihre Fragen antworten kann.

1) Zu den Gesichtspunkten, welche bei dem Thema „Comity and Cooperation“, in Betracht kommen, weist ich außer denjenigen die in Ihrem Schreiben und in dem Report aufgestellt sind, nur etwa noch folgende hinzuzufügen:

I Rückicht auf die andern Missionsgesellschaften wenn eine Mission ihre Abrechnung

mit der Kolonial- oder Landesregierung trifft. Zu D. in folgenden Fällen:

a) Eine Kolonialregierung sucht die Missionschulen unter Regierungsm-
spection, ein Grantsystem u. s. w. zu stellen, fordert aber dafür eine
Einrichtung der Schulen, speziell des Lehrplans, der den Missionscharakter
der Schule beeinflusst. Wenn hier eine Mission einseitig ohne Rücksicht
auf die andern Missionen vorgeht, so kann sie durch ihren
Vorgang Verhältnisse schaffen, durch welche die andern Missionen
leiden.

b) Eine Kolonialregierung läßt eine Mission ein, um eine andere fern
zu halten, wobei nationale und politische Motive zugrundeliegen. Wenn
^{unter welchen Bedingungen}
nach ~~zu~~ ^{man} ~~weisen~~ soll man einer solchen Aufforderung folgen?

II Die Aufnahme von Mitgliedern anderer Missionen in die Erholungs-
häuser einer Mission.

III Die Zulassung von Mitgliedern anderer Missionskirchen zum Gottesdienst,
zur kirchlichen Gemeinschaft.

2) Hier habe ich keinen Vorschlag zu machen.

1) Unter den „positions of this report“ sind wohl die L 108 in
aufgeführten 6 Punkte gemeint. Wenn dem so ist, so bemerke ich folgen-
des:

I Church Union betreffend. Diese ist, so lange die confessionellen
Gegensätze noch so groß sind, unmöglich. Sie kann nur dadurch vor-
bereitet und da und dort in kleinem Umfang vielleicht auch verwirklicht
werden, daß die Missionsgesellschaften und die Missionare lernen, den ge-
meinsamen Glauben an Christus höher zu stellen als die confessionellen
Differenzen. Aber bei den christologischen Gegensätzen in unserer Zeit ist

es oft schwierig, sich auch nur darüber zu verständigen was echtes Glauben an Christus ist. Zunächst ist diese „Mission“ ein schönes Ideal, das sehr wenig Aussicht auf Verwirklichung hat.

II. u. III. „Territorial Division“ sowie „Discipline and Administration“ betreffend stimme ich den Sätzen des Reports zu. Dieselben sind auch im Sinne meines Comités.

IV. Use of Mission Money. Auch hier stimme ich im Princip zu, wenn vollauf auch praktische Schwierigkeiten manchmal vorhanden sind, weil jede Mission ihr Gehaltssystem in eigenenthümlicher Weise ausgebildet haben wird und die Höhe des Gehälter mit dem in verschiedenen Missionen verschiedenen System der Ausbildung der eingeüborenen Gehilfen zusammenhängt.

V. Education etc. Auch diese Sätze billige ich im allgemeinen und sie würden wohl auch von meinem Comité gebilligt.

VI. Intermarriage betreffend. Diese Fälle kommen in den Baster Mission so selten vor, daß wir noch nicht in der Lage waren, uns darüber allgemeine Grundsätze zu bilden.

2) Unsere Erfahrungen waren im allgemeinen günstig in Fäden mit der Church Mission, einer Methodistischen Mission in Süd malakka (wohl Methodist Episcopal Miss. Society) und den Missionen auf den Malagassy, desgleichen in China mit der Oberländischen und Berliner Mission und besonders mit der Englisch Pers. Presbyterianschen Mission in Swatow.

3) Zu Anfang dieses Jahrzehntes hat sich die Mission der Amerikanischen ^{Baptisten} Mission in Boston in der von uns längst besetzten Stadt Nagatschn in Hakhaland niedergelassen. Ich richtete im April

oder Mai 1890 wegen dieser Sache ein Schreiben an den Sekretär dieser Gesellschaft Rev. F. N. Murdoch J. D., denselben Mann, der auf der Londoner Missionskonferenz von 1888 einen Referat über Missionary Society öffentlich Beifall gegeben hatte; am 21. Mai desselben Jahres machte ich in derselben Angelegenheit eine Mitteilung an Heron Murdoch; habe aber bis heute keine Antwort von ihm bekommen.

6.) Soweit sich hier eine allgemeine Regel aufstellen läßt, dürfte dies in dem Report Letter No 5 Education etc. geschehen sein. Man könnte noch beifügen, daß in solchen Städten, die den Stützpunkt oder das Eingangsthor zu einem weiten ^{nicht} von einer Gesellschaft zu bewältigenden Gebiet bilden (wie Hongkong ^{Shanghai}) oder die durch ihre Größe ein gleichzeitiges Wirken mehrerer Missionen gestatten oder erfordern (Canton, Macao, Peking, Calcutta etc.), ein Arbeiten mehrerer Missionen unbedenklich ist. Ein Übriges ist aber hier von Fall zu Fall (und nicht nach allgemeinen Regeln) durch freundliche Verständigung der Gesellschaften zu entscheiden.

7.) Hier möchte ich bemerken, daß eine Verständigung über territoriale Abgrenzung der Missionsgebiete und auch über gewisse gemeinsame kirchliche Grundsätze nur mit solchen Missionen gelingen wird, die sich kirchlich und konfessionell etwas näher stehen oder sich durch eine gewisse Nähe (die man nicht überall findet) auszeichnen. Solche kirchliche Gemeinschaften, die sich auch in der Heimat erlauben, innerhalb der ihnen Propaganda zu machen, werden sich auch auf dem Missionsgebiet nicht leicht abhalten lassen, in das Arbeitsfeld anderer Gesellschaften einzudringen.

Adresse aus Deutschland:
Missions-Gesellschaft Leopoldshöhe, Baden.



- 8) Darauf glaube ich zu thun nicht antworten zu können.
- 9) Darüber vergl. zu Nr 3 II.
- 10) Wie zu Nr 8.
- 11) Hier bemerke ich nur, daß ich zweifle, ob permanente Comités auf den Missionsgebieten zur Förderung der Comity u. Cooperation fördern sich wären. Ich hoffe von brüderlicher Verständigung zwischen solchen Gesellschaften, die sich auf dem Missionsfeld berühren, von Folge zu Fall mehr. Dagegen empfehle ich periodisch wiederkehrende Conferenzen für größere Missionsgebiete, wie sie zuerst schon in China und Indien bestehen, sowie Pflege der persönlichen Beziehungen zwischen den Missionaren der verschiedenen Gesellschaften.

Nachtrag: Zu 1) möchte ich noch einen IV. Gesichtspunkt nennen: Es wäre sehr gut, wenn sich Missionen, die auf demselben Gebiet arbeiten, über gewisse Punkte der Kirchenzucht und über Behandlung solcher Leute, die, nachdem sie unter Kirchenzucht gestellt waren, sich nun an eine andere Gemeinde anschließen wollen, verständigen würden. Auch bezüglich der Abwehr der römischen Propaganda wäre in manchen Ländern eine Verständigung zwischen den evangelischen Missionen angezeigt.

Fürden ich Sie bitte, mit dem Wahren und Ungenügenden, das ich in der Eile schreiben konnte, vortlich zu nehmen und mich zu entschuldigen

Daß ich Ihnen im Gedränge durch andere Arbeiten nichts Durchdachteres
breiten kann, schreibe ich Ihnen einen brüderlichen Gruß.

Ihre ergebene

Theodor Oehler
Missionsinspektor

R. J. WILLINGHAM,
COR. SECRETARY.

A. J. BARTON,
ASST. COR. SECRETARY.

Foreign Mission Board of the Southern Baptist Convention,

Rooms: 22-24, 1103 Main Street.

Richmond, Va., Aug. 11th, 1899

Rev. Robt. E. Speer,

156--5th Ave., N. Y.

RECEIVED
AUG 14 1899
MR. SPEER.

Dear Brother:-

I must beg pardon for not having answered your letter sooner, which came to me sometime ago, but most of the month of June I was out in the West, and in July, I was overrun with meetings of different kinds here in my city, and press of work, and I have put off writing because I wanted to give the letter careful thought before answering. I fear even now I will not be able to make as full an answer as you wish, but will take up the various questions you ask.

(1) It seems to me that it is well for us to consider under the Head of Comity and Cooperation the following subjects-- Discipline, Use of Mission Money ⁱⁿ and Employing ~~of~~ Natives, etc., Hospitals, Schools, Publishing Houses, Intermarriage of Missionaries, Schools for the Children of Missionaries.

In reference to the dividing of the Mission territory, joint occupation of same fields, etc., I admit that it is a very difficult question, and my mind is not fully settled on just what is best. It seems to me that the missionaries on the field can very often settle these questions best, and if they cannot do so, they can then refer the matter to the Boards in the home land.

(2) I have no suggestions to make as to the speakers especially qualified to deal with these subjects, except that we ought to have men of deep consecration and great breadth of view. It may be that by the

Foreign Mission Board of the Southern Baptist Convention,

Rooms: 22-24, 1103 Main Street.

Richmond, Va.,..... 1899.

--2. R. E. S. --

question you wish to know if I have any speakers to suggest from our bounds. If so, I would mention the names of Dr. W. E. Hatcher, Richmond, Va., and Rev. E. Y. Mullins, D. D., Louisville, Ky.

(3) I think that our Board would assent to most of the positions taken in the report on COMITY presented at the last Conference of the Mission Boards. So far as the point made in reference to the union of denominations, I do not know of any denomination that would agree to the union, unless all the others would unite with that particular one. Still, I believe that our efforts for the evangelization of the world are bringing us as denominations much closer together, and if we will earnestly pray and work to bring a lost world to Christ, it seems to me that this will tend to make us all love God's Word more, and love each other better, and bring us closer together in Christ. I heard the report when it was read, and was much pleased with most of the points made in it.

(4) We have had gratifying success in the application of some of the principles there laid down, in the use of school of another denomination, in benefit of hospitals, in case of intermarriage, in publishing house, and I think we have been benefited some in the use of Mission money and discipline.

(5) I have no cases of which I wish to make complaint. Our relations with the other boards in the fields in which we have been working,

Foreign Mission Board of the Southern Baptist Convention,

Rooms: 22-24, 1103 Main Street.

Richmond, Va., 1899.

--3. R. E. S.--

have generally been very pleasant. One or two little cases of friction have been adjusted by correspondence.

(6) I think that Missions occupying the same or contiguous fields, ought to meet from time to time, and settle on certain principles, which will be mutually helpful to them and to the work of the Master. A number of the questions, which we have under consideration, could be disposed of with great benefit to the work. Take for example, matters of discipline, use of Mission money, etc. Brethren of various missions can be very helpful or hurtful, very noble or otherwise, in reference to such matters.

(7) Where different denominations can unite without any conscientious scruples, it seems to me that it would be a great deal better for them to do so on the Mission field, (and I also say at home).

(8) By the policy of the Baptists, every church is an entity in itself and is independent. In the Mission field it is hard to get the churches to realize their independence, but we try to teach them this, feeling that it is Scriptural, and decidedly best for them and for the good of the Cause. Yet, while they are independent, we try to hold them by the bond of fraternal fellowship. We have independent Mission churches and dependent churches right along side by side.

(9) The rule suggested in case of intermarriage it seems to me is very fair and just. There are so few cases where missionaries go from

Foreign Mission Board of the Southern Baptist Convention,

Rooms: 22-24, 1103 Main Street.

Richmond, Va.,.....1899.

--4--

one Mission Board to another that I do not think it is necessary to make any standing rule for such cases. It would be difficult to get a rule which would apply, but I think that the rule for intermarriages would help to solve all such cases.

(10) I believe that there should be cordial fellowship between Mission Boards in the home land. Our denominational tenets are such that we cannot well work with other denominations nor would they wish to work with us. Each denomination stands for fixed principles as it believes^{is} taught in the Word of God, and of course, standing for these, it must stand for them in the home or foreign land. However, where denominations feel that they can work together without violating any of these principles, I do not see that others can object.

(11) My answer to Question (6) would apply here. It seems to me that permanent committees of reference on the different fields would act very well. Where questions should come up which could not be settled by such committees, I see nothing wrong in referring the questions under consideration to the home boards which they represent.

I am glad to see that your Board has made a great advance recently, sending out a large number of new missionaries, and may the Spirit of the Lord attend them, and use them greatly for the advancement of His Kingdom.

Yours fraternally,

R. J. Willingham
Cor. Sec'y.

REV. JUDSON SMITH, D.D.,
Chairman General Committee,
14 Beacon Street, Boston.

REV. HENRY N. COBB, D.D.,
Chairman Executive Committee,
25 East 22d Street, New York.

REV. S. L. BALDWIN, D.D.,
General Secretary,
150 Fifth Avenue, New York.

MR. W. HENRY GRANT,
Assistant General Secretary,
156 Fifth Avenue, New York.

ECUMENICAL CONFERENCE ON FOREIGN MISSIONS

NEW YORK, APRIL 21-MAY 1, 1900

New York, ~~December 4th 1899.~~

Mr. Robert E. Speer,

156 Fifth Avenue, N. Y.

RECEIVED
DEC 7 1899
MR. SPEER.

My dear Mr. Speer:-

We are proposing to hold on the first afternoon, April 21st eight or more sectional meetings on different fields or groups of fields under title "Survey of Fields". I do not think that it is clearly in mind yet just how these survey of fields are to be organized or the chief points which should be presented and discussed. Possibly the first point will be the Historical one, what the Christian Missions have accomplished, the gradual occupation of the field by missionary forces, with testimonies as to the power of the grace of God, perhaps outlining some of the peculiar difficulties and problems that have arisen and also how these obstacles have been met and overcome. Beyond this I do not think that there is any plan or purpose in the meetings yet clearly in our view.

To me one of the most valuable things would be the setting forth of the occupation of the field, with the view to the most economical distribution of the missionary forces, both geographically, ethnologically and with reference to the various classes to be reached. This, of course, comes under the head of "Comity and Co-operation", but needs to be discussed in relation to special fields graphically and on these very lines.

In addition to these sectional meetings on the various fields it is hoped to have from the missionaries who come to the Conference, addresses in the Main Hall meetings on the evenings selected, wholly

on account of the interesting story they have to tell or their force as speakers, with great liberty of choice.

Then there will be other public meetings in large churches and possibly Sabbath afternoons under the direction of the Public Meetings Committee. These meetings will want to have the mission fields presented by strong speakers, who have a story to tell and who know how to tell it. Perhaps some of these speakers, possibly the majority of them, may not be missionaries, though we want as many missionaries as possible.

Now, in these evening meetings my thought would be to present in addition to the fields of work, some great theme, such as "Comity" or "Self-support" or the "Attitude of Christianity toward Non-Christian Religions" or the "Conflict of Christianity with Mohammedanism" etc., or "The Effect upon the Home Church of supporting Foreign Missions".

I think we want to pick the very best out of the Conference for these evening public meetings, both in Carnegie Hall and outside. The organization of the papers and discussion with reference to the great points in different departments of missionary work are now fairly complete and well in hand. The other themes, touching the broader views of mission work as a whole and the survey of fields have not been fully worked out, I should like to have your best thought on the subject.

Sincerely yours,

Mary Grant
A.M.G.

Seoul, Korea, June 23, 1899.

Mr. Robert E. Speer,
#156 Fifth Ave., New York,

RECEIVED

JUL 25 1899

MR. SPEER

My Dear Mr. Speer, -
Your kind letter of Feb. 9th,
was received some time since. I am glad you think
the kind of sketches I have been writing of late are
helpful to the work - sketches which give incidental
glimpses of Korean life, but which more especially
illustrate the influence of the Gospel on the lives of
our Korean Christians.

I am sending in the
same mail to Mrs. Fry three short sketches for the
Dec. S.S.A. entitled respectively, "How a robber in Korea
purchased the goods he had stolen," "The robber who fears
future punishment," & "The little pine board notice." I have
also written her that should you wish to have these three
sketches published in some paper or magazine, for which
you may think them suited, that she should let you have
them, to go to press three months after the date she receives
them. In the event of publication, kindly see that I
get a copy of the paper or magazine in which they are
published.

Mrs. Gifford & I have enjoyed very
much reading your instructive & inspiring book, "Mission
and politics in Asia." I have read also with interest
the report of your committee on "Comity & Unoccupied
Fields", rendered to the Conference of Mission Boards
in New York last Jan'y. I wish I could see as clearly
as you seem to do the desirability of churches distinctively
different in doctrine & polity, forming an organic
union on the mission field. What the resultant church
would be like, it is hard to conjecture. It is not so much
that I am opposed to the plan, as that I am uncertain
as to its advisability. With different branches of the same
Church, the problem is easy & we have solved it here in our
"Council of the Missions in Korea" holding the Presbyterian
form of government, which, as you know, embraces the
Northern, Southern, Australian & Canadian Presbyter-
ian missions.

Our Council last year half-way made up
its mind to ask the Ella Thing Memorial Mission (now
merged into the American Baptist Mission) to unite its
fortunes with our own, & then backed out - "halfway", I say,
because by a vote of 11 to 10 the proposition, looking towards
union, was laid upon the table. Our relations thus far
with our Baptist friends have been very kind, but for
any closer relations, than we now possess, I fear that
"baptizo" would be a formidable stumbling block. I had

a letter recently from a Baptist brother, not asking for a letter of dismission from my church, but declaring in kindly enough terms, his Expectation of rebaptizing a member of my church, who had moved into his vicinity to live. He sent him a letter of dismission for the woman.

We had an effort made recently to read a curious interpretation into the principles of Comity, in a complaint of "proselyting", made against one of our Presbyterian missionaries. On investigation, the case resolved itself practically into the effort to formulate a principle something like this: "In case a missionary has a disagreement with one of his adherents, so that the man leaves him & begins to attend the meetings of a member of another mission, he can, upon complaint, require the other missionary to compel the Korean to cease attending his meetings." A happy solution was reached by the complainant asking that the case be dropped.

We had a little flurry lately with our Northern Methodist friends, which in the end has served to bind us together in closer bonds of true brotherliness, than ever before, & I hope will tend to make more certain our status with the Southern Methodist Mission, who, while perfectly willing to observe principles of Comity with the other Methodist mission, seem a little shy of taking their Presbyterian friends into quite the same relation. It will all come, however, in good time.

A magistracy town, of about 4000 inhabitants, had been entered by representatives of the Methodist & Presbyterian Missions at so nearly the same time as to raise a fairly debatable question of priority of occupation. The Presbyterian brother strengthened his contention by urging the fact that a Korean Presbyterian had presided over the circle of believers there with a church building costing sixty yen. To counterbalance this the Methodist friend pointed to the fact that he had recently withdrawn from another place where he had started to open work, because a Presbyterian brother protested that he was already in occupation of the place, & he thought that the Presbyterians should reciprocate by withdrawing from the town under discussion.

The Methodist brother sent a protest to the Seoul Station of our Mission. The Station replied through a committee that as the question was a difficult one, they would suggest that the question of priority of occupancy be submitted to arbitration.

The Methodist brother held over his reply until the approaching Annual Conference, with the Bishop present, could consider the questions involved.

The Methodist Mission refused to arbitrate & dropped from the program the reception of fraternal greetings, because, it was remarked (in substance), ~~that~~ we were unwilling to live up to rules of comity, - a rather peculiar proceeding in view of the fact that a former visiting bishop, well advanced in years, had practically told the mission that they could not be bound by any rules of comity; which only proved however how deeply the principles of comity, in spite of episcopal pronouncements, had sunk into the life of the missions.

Subsequent conferences, between the Station Committee & the Supt. of the Methodist Mission, brought hearts so close together, that the Supt. proposed a plan whereby a Commission of two from each mission should study the conditions in the province of Whang-hai (where the town was located) & set apart certain magistracies (practically counties) as Methodist territory & certain others as Presbyterian territory. The report of the Committee was made to a station meeting, when there happened to be a large number of the members of the Presbyterian Council gathered in the city & present by invitation at the station meeting. A general discussion followed, in which one or another declared that in view of the fact that the Presbyterian Mission had been giving its strength so powerfully to Evangelistic work, that very few counties yet remained in the Whang-hai province in which the Presbyterians had not started work, whether from Pyeng-yang or Seoul, & that the scheme was therefore impracticable. However with the concurrence of practically all ~~present~~ present, it was voted that, waiving all questions of the rights of prior occupation, simply for the sake of comity, because we did not believe it was wise to duplicate the work of other missions in country towns, we should withdraw from the place in question.

So, from a town of 4000 inhabitants, what would be termed in America a County-seat, where already we had a circle of believers & a house of worship valued at sixty yen, without attempting to settle the question of who was there first, because our Methodist friends felt that they could not withdraw,

we sacrificed our interests there, just to uphold the principle of Comity, that we do not believe in duplicating the work of other denominations in the Country towns of Korea. If any thing in the above remarks be suited to the uses of your Committee on "Comity & Unoccupied Fields," which I understand has been continued & has asked, in print, for further light upon that subject, from the Mission fields, you are at perfect liberty to use it. without mentioning my name.

You already have such abundant data, in your excellent "Report on the Mission in Korea," published in pamphlet form by yourself in 1897, that anything of value culled from this Epistolary conversation, could only be by way of Supplement. With our kindest regards

Yours Sincerely
Daniel L. Gifford.

REV. JUDSON SMITH, D.D.,
Chairman General Committee,
14 Beacan Street, Boston.

REV. HENRY N. COBB, D.D.,
Chairman Executive Committee,
25 East 22d Street, New York.

REV. S. L. BALDWIN, D.D.,
General Secretary,
150 Fifth Avenue, New York.

MR. W. HENRY GRANT,
Assistant General Secretary,
156 Fifth Avenue, New York.

ECUMENICAL CONFERENCE ON FOREIGN MISSIONS

NEW YORK, APRIL 21-MAY 1, 1900

New York, May 12, 1899.

Mr. Robert E. Speer,

156 Fifth Ave., New York City,

Dear Mr. Speer:-

If the Committee on Comity expects to send out a letter of inquiry to the Boards of administration and to the missionaries with reference to Comity, I will suggest that something of the nature of the following should be included in the letter.

"What do you think should be the aim of the Ecumenical Conference next year in New York in respect to Comity?

Is it desirable or possible to go beyond mere conferring and constitute permanent Committees of Reference for each field or district, or would it be still more desirable to have the annual estimates of the different missions within any given district submitted to a Conference of all the Missionaries within that district before they are sent to their Boards at home?

How far would this plan secure cooperation and a good division of the work without interfering with denominational preferences in regard to polity and forms?

What plan of federation of different Societies would you consider workable, which would avoid unnecessary duplication of machinery and division of Christians into two or more churches in a place?"

There is one question that has an important bearing on Comity, which it is about time was brought to the fore, namely, The locating and manning of stations, the mutual support of stations, the concentration of different bodies instead of interlocking and the undesirability of less than four missionaries at any one station, certainly

(2)

not in eastern Asia. This latter matter might be discussed in sectional meetings.

Sincerely Yours,

Henry Frank

REV. JUDSON SMITH, D.D.,
Chairman General Committee,
14 Beacon Street, Boston.

REV. HENRY N. COBB, D.D.,
Chairman Executive Committee,
25 East 22d Street, New York.

REV. S. L. BALDWIN, D.D.,
General Secretary,
150 Fifth Avenue, New York.

MR. W. HENRY GRANT,
Assistant General Secretary,
156 Fifth Avenue, New York

ECUMENICAL CONFERENCE ON FOREIGN MISSIONS

NEW YORK, APRIL 21-MAY 1, 1900

New York, May 8, 1899.

Mr. Robert E. Speer,

156 Fifth Ave., New York City,

My dear Mr. Speer:-

In reply to your favor of to-day will say that I am acting Secretary of the Programme Committee at present. The next meeting of the Committee will be on the 24th of May.

We have no list of men who will attend from Great Britain and I have not heard Dr. Clifford or the Bishop of New Castle's name mentioned in the Committee. We expect Dr. Warneck will be here.

Sincerely Yours,

Henry Grant

IN REPLY REFER TO DATE OF THIS
LETTER AND ADDRESS
THE GENERAL SECRETARY,
METHODIST MISSION ROOMS,
TORONTO.

*The Methodist Church,
Department of Missions.*

Arr

REV. A. SUTHERLAND, D.D.
GENERAL SECRETARY.

REV. JAS. HENDERSON, D.D.,
ASSOCIATE SECRETARY.

HON. J. C. AIKINS, L.L.D. } TREASURERS
REV. A. SUTHERLAND, D.D. }

33 RICHMOND ST. WEST,

(Dictated.)

Toronto, 15th April, 1899.

Robert C. Speer, Esq.
New York.

RECEIVED
APR 19 1899
MR. SPEER.

My Dear Mr Speer,-

I have a letter from Mr Grant referring to a subject in which both you and I are much interested, namely Comity and Unoccupied Fields. He suggests the advisability of getting some expression of opinion from the various Boards that could be utilized at the approaching Ecumenical Conference. A share, at least, of this work should fall to me as Acting Chairman of the Committee on Comity, but, as I have explained to Mr Grant, I am obliged to leave home in two days to visit our Indian work in British Columbia and the North-West Territories, and will not be able to return home for about two months. As time is rapidly passing, and the Ecumenical Conference will be upon us before we are aware of it, it is clear that we cannot afford to lose time in getting into touch with the various Boards. I would gladly take hold and help if it were possible; but when I return home there will be large arrears of correspondence, and by the time I could get settled down to correspond with the various Boards it would be too late.

Would it be possible for you, and the other members of the Committee on Comity, to put the machinery in motion for the necessary correspondence? If you can do so, you will earn the thanks of the coming Conference, and the gratitude of.

Yours Faithfully,

A. Sutherland

REV. JUDSON SMITH, D.D.,
Chairman General Committee,
14 Beacon Street, Boston.

REV. HENRY N. COBB, D.D.,
Chairman Executive Committee,
25 East 22d Street, New York.

REV. S. L. BALDWIN, D.D.,
General Secretary,
150 Fifth Avenue, New York.

MR. W. HENRY GRANT,
Assistant General Secretary,
156 Fifth Avenue, New York.

ECUMENICAL CONFERENCE ON FOREIGN MISSIONS

NEW YORK, APRIL 21-MAY 1, 1900

M. SPEER

New York, May 1, 1899.

Mr. Robert E. Speer,

156 Fifth Ave., N. Y.

Dear Sir:-

At the meeting of the Programme Committee April 28th to say farewell to Dr. Judson Smith, who was leaving on Saturday the 29th for Great Britain and the Continent to secure the cooperation of the Societies on the other side of the water in the Ecumenical Conference next year, it was agreed that one half of the speakers, as far as practicable, should come from Great Britain and the Continent or their missions.

At the same time the following eight Sub-Committees on Special Topics were appointed to act in cooperation with the Programme Committee

Comity -

Rev. A. Sutherland, D. D., Chairman,
Mr. Robert E. Speer, Secretary,
Rev. Wm. T. Smith, D. D.,
Rev. Rivington D. Lord, D. D.,

Self-Support -

Rev. Walter R. Lambuth, D. D., Chairman,
Rev. S. H. Chester, D. D., Secretary,
Rev. S. L. Baldwin, D. D.,
Rev. J. L. Barton, D. D.,
Rev. Henry N. Cobb, D. D.,
Mr. W. Henry Grant,

Evangelistic work -

Rev. A. E. Leonard, D. D., Chairman,
Rev. J. L. Barton, D. D., Secretary,

Educational work -

Rev. J. F. Goucher, D. D., Chairman,
Mr. Fennell P. Turner, Secretary,
Rev. D. Stuart Dodge,
Mr. Frank Morton McMurray,
Rev. D. Z. Sheffield,

| | |
|---------------------------|---|
| Literary work - | Rev. James S. Dennis, D. D., Chairman, Rev. Henry O. Dwight, D. D., Secretary, |
| Medical work - | Rev. A. J. Brown, D. D., Chairman, Rev. R. C. Basbe, D. D., Secretary, |
| Non-Christian Religions - | Rev. F. F. Willwood, D. D., Chairman Rev. George Wm. Knox, D. D., Secretary, |
| Home Department - | Rev. H. C. Mahie, D. D., Chairman, Rev. C. H. Daniels, D. D., Secretary, |

These Committees are to have full charge of the meetings upon the topics assigned them, nominating the Honorary Chairman, excepting when the meetings are in the Main Hall, and the Speakers and writers of papers, and at the time of the Conference deciding who shall take part in the discussions, etc., with as full liberty in dealing with the topic assigned it as is consistent with the limitations of time and order. It will be necessary, however, that these Committees report their plans to the Programme Committee for its approval. The Programme Committee is now at work securing as large a list of the best writers and speakers on the various topics as it can obtain. Any suggestions for the elaboration of the Programme will receive the careful attention of the Programme Committee.

The duties of the Chairman of each Committee will be parallel to the duties of the Chairman of the Committee of Arrangements at the Annual Conference. He will introduce the Honorary Chairman of the Session, sit along side of him and keep things in hand.

The duties of the Secretary will be similar to those of the Secretary of the Annual Conference. He will conduct the correspondence relative to the Conference on the Special Topic, keep the records of

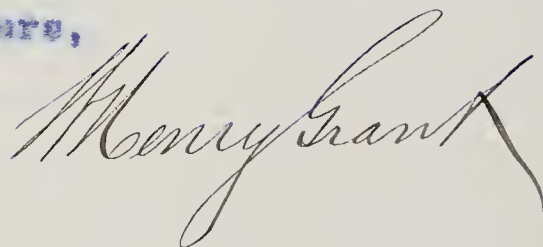
the Committee and act as Secretary of the meetings for which the Committee is responsible. In the general way the Secretary will be expected to do the active work of preparation, though this may not always be the case. The Chairman and Secretary should work closely together.

The Committees on Comity and Self-Support are expected to prepare full and compact reports upon those subjects to be presented at the Conference showing the extent and progress of Comity and Self-Support throughout the world.

Ecumenical Conference paper can be furnished by the Secretaries if needed, or special paper gotten up for the purpose. The expenses of this particular correspondence comes within the estimates of the Committee on Correspondence.

You will notice your appointment as Secretary of the Committee on Comity. Kindly advise me at your earliest convenience of your willingness to serve as requested.

Sincerely yours,

A handwritten signature in cursive script, reading "Henry Grant". The signature is written in dark ink and is positioned to the right of the typed name "Henry Grant".

1. What aspects of County & Co-operation in your judgment should be considered?

2. How far is your Soc. or Bd. prepared to
go in the matter. What principles are you pre-
pared to recognize?

3. What notorious breaches of county laws have led
complaints on the part of other ~~old~~ ords -

4 whom would you expect to make or County
for horses & carriage

5. What instances of platypus occur in the application of simple geometry can you point to?

What is your opinion of the following
6. Mangle machines as liberating removal of
must from the Red to another.

7 Native churches relation to Home Church, to overseas
Church Union
Union Native churches.
what are past practices & miss
on the ground

8. A question among ministers on same field, what is possible.

Chairmen

Speakers in main meeting.

Dr Popper - cliffs, Bk. Newcastle Branch. Anticline

for discussion

Lecture meetings.

IN REPLY REFER TO DATE OF THIS
LETTER AND ADDRESS
THE GENERAL SECRETARY,
METHODIST MISSION ROOMS,
TORONTO.

*The Methodist Church,
Department of Missions.*

RECEIVED
JUL 21 1899
MR. SPEER.

REV. A. SUTHERLAND, D.D.,
GENERAL SECRETARY.

REV. JAS. HENDERSON, D.D.,
ASSOCIATE SECRETARY.

HON. J. C. AIKINS, L.L.D. } TREASURERS.
REV. A. SUTHERLAND, D.D. }

33 RICHMOND ST. WEST,

Toronto, 19th July, 1899.

(Dictated.)

Robert E. Speer, Esq.,
156 Fifth Avenue,
New York, U.S.A.

Dear Bro.,-

A letter from me at this date will, I fear, be too late to answer any practical purpose, but I must at least let you know that my apparent neglect has been owing to circumstances beyond my control.. For two months I was absent from home among our missions and Conferences in British Columbia and the North-West, and since my return I have not yet caught up with arrears of correspondence.

The persons suggested as speakers on the subject of Mission Comity are probably the best that could be chosen, as far as they go, but the list will be incomplete unless your own name appears upon it. Your deep interest in the subject and your diligence in gathering data, are widely known, and I think there will be general disappointment in the Conference if you are not heard at some length. I assume, indeed, that the Report of the Committee on Comity will be chiefly your work, but this should be supplemented by such additional facts and arguments as your wide knowledge of the subject may enable you to supply. I sincerely trust that it is not too late to give your name a place on the programme in connection with the discussion of Mission Comity, unless there are some other subjects upon which you would prefer to be heard.

Your suggestion respecting the time to be given to the subject at the Conference, and the order of discussion, commends itself to my judgment, and I trust it will be adopted by the programme Committee.

With cordial thanks for the time and trouble you are giving to this matter, believe me,

Yours Faithfully,

A. Sutherland

CONFERENCE BOARD.

Rev. R. D. LORD, D.D., 232 Kenp St., Brooklyn, N. Y., *Pres*
 Rev. H. M. FORD, Hillsdale, Mich., *Recording Secretary*.
 Mrs. S. C. G. AVERY, Alton, N. H.
 Rev. N. C. BRACKETT, Ph.D., Harper's Ferry, W. Va.
 Pres. G. C. CHASE, D. D., LL. D., Lewiston, Me.
 Mrs. E. B. CHENEY, Lewiston, Me.
 Rev. ELLEN A. COPP, Hillsdale, Mich.
 Miss L. A. DEMERITTE, Dover, N. H.
 Rev. E. O. DICKINSON, D.D., Hillsboro, Ia.
 Mrs. F. L. DUROIN, Winnebago City, Minn.

General Conference

. . . OF . . .

Free Baptists

EXECUTIVE COMMITTEE.

R. D. LORD, H. M. FORD, E. B. CHENEY, L. A. DEMERITTE,
 ARTHUR GIVEN, O. D. PATCH, E. P. METCALF.

REV. H. M. FORD, HILLSDALE, MICH., FIELD SECRETARY.

REV. ARTHUR GIVEN, AUBURN, R. I., CORRESPONDING SECRETARY AND TREASURER.

A. L. FREEMAN, Boston, Mass.
 Rev. W. J. FULTON, Rio Grande, O.
 Rev. ARTHUR GIVEN, D. D., Auburn, R. I.
 Rev. G. A. GORDON, Campbell Hill, Ill.
 Rev. LEBBIE C. GRIFFIN, Keuka College, N. Y.
 Rev. J. J. HULL, Honey Creek, Wis.
 Pres. R. M. LAWRENCE, Winnebago City, Minn.
 Rev. O. D. PATCH, Manchester, N. H.
 E. P. METCALF, Providence, R. I.
 Mrs. THERA B. TRUE, Edgewood, Ia.
 L. M. WEBB, Esq., Portland, Me.

RECEIVED
 JUL 31 1899
 MR. SPEER.

Peabody, Mass.

July 27. '99.

Dear Mr. Spear:-

I regret to say that in the transition from the City to the Country home your last letter got misplaced.

It has just come to light again.

I agree heartily with the suggestions you offer and have been a single suggestion to offer. That plenty of time be allotted for discussion from the floor, as I believe this feature of the Conference will prove to be most helpful and instructive.

Sincerely regretting this long delay in answering

Yours fraternally,

Rivington D. Lord.

MISSIONARY SOCIETY

— OF THE —

METHODIST EPISCOPAL CHURCH.

RECEIVED
JUL 5 1899
MR. SPEER.

A. B. LEONARD,
A. J. PALMER,
W. T. SMITH, } *Corres. Secs.,*

S. L. BALDWIN, *Recording Secretary,*
HOMER EATON, *Treasurer,*
E. R. SMITH, *Editor "Gospel in All Lands."*

FORM OF BEQUEST.

I give and bequeath to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the sum of _____ and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

150 FIFTH AVENUE, NEW YORK, July 3, 1899.

Mr. Robert E. Speer,

156 Fifth Avenue, City.

My Dear Brother Speer;- Your letter received this morning. I am quite sure it would be a good thing to have Bishop Thoburn make an address concerning Mission Comity, at the approaching meeting of the Ecumenical Conference. Let us suggest his name to the Committee on Program as one of the speakers on this subject. The other names that you suggest will be agreeable to me.

I fully concur in your suggestions, that a full morning session ought to be devoted to the discussion of Comity, and that provision should be made for a supplementary discussion at some section Conference for a full half day's session. I think we ought to have at least an hour for the report of the Committee on Comity. I think this is a very live question, full of importance, and it will doubtless attract much attention.

I will be glad to meet with you personally, at any time you may suggest when I am in the city, and talk over our work as a Committee.

With best wishes every way, I remain

Yours faithfully,

W. T. Smith

A. McLEAN, CORRESPONDING SECRETARY
F. M. RAINS, TREASURER.

P. O. BOX 750.

Cincinnati, O., June 23/99.

Mr. Robert E. Speer,
156 - 5th Ave.,
New York City.

RECEIVED
JUN 26 1899
MR. SPEER

My Dear Brother:-

Your letter of May 25th has been received. You ask

1. What subjects of comity and co-operation should be considered at the Ecumenical Conference? I suggest that we have a definition of comity. Let it be known what the term involves.

2. I would suggest Bishop Thoburn, of India, as a suitable man to discuss this subject, if he will be at the Conference. He has given it much thought. I believe a missionary can discuss it more ^{fitly} properly than anyone who has not spent much time on the field.

3. Our Society assents to all the positions of the report of the last conference of American and Canadian missionary Boards and Societies.

4. You ask, To what instances of gratifying success in the application of principles of comity and co-operation can you point in your experience? In several instances our missionaries have gone to new and unoccupied fields because other missionaries claimed that the territory contemplated had already been occupied. We believe good came from this.

5. We have no complaint to make of any breaches of comity on the part of other Boards or Societies.

6. We believe that missionaries occupying the same or contiguous fields should co-operate, very much as churches do here at home. There is no need for one interfering in any way with the work of the other. On the contrary, each can assist the other in many ways.

7. This question has been already answered.

8. We believe that the churches on the fields should be taught to be

A. McLEAN, CORRESPONDING SECRETARY
F. M. RAINS, TREASURER.

P. O. BOX 750.

Cincinnati, O., _____

R.E.S.------(2)

self-supporting and self-governing as soon as possible. The churches at home should stand by them and advise and encourage them until they are able to take care of themselves.

9. The rule suggested at the close of the report with respect to financial returns when missionaries are removed by marriage to another field commends itself to us. We believe that some such arrangement should be made if a missionary leaves one Board to serve another, even where there has been no marriage.

10. We believe that missionary societies at home should consult with each other, and that each should, as far as practicable, aid the other. We believe the annual meeting of missionary secretaries in New York a good thing. We do not believe that there should be more inter-denominational or undenominational organizations. We believe that the relation of the church boards and societies to these other organizations should be friendly and fraternal.

11. At the present time we are not prepared to suggest that a permanent committee of reference on the different fields should be appointed for the settlement of disputed questions. This may be necessary later, but at the present time we are not prepared to express an opinion.

There is one thing that we have thought much about, and that is the occupation of any given territory. Take a large city like Bombay, or Calcutta, or Tokio. In any one of these cities the number of Christians is small. The proportion of the population brought under christian influences is exceedingly small. We do not believe that any one society can sufficiently occupy any one of these great centers of population. Years ago some of our missionaries wanted to enter a large city in India. There was one missionary there already. He objected to any other society entering. Our people turned aside and settled elsewhere. After a while

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and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

150 FIFTH AVENUE, NEW YORK, June 5, 1899.

Mr. Robert E. Speer,

RECEIVED
JUN 7 1899
MR. SPEER.

#156 Fifth Ave., N. Y.

Dear Brother;--

Your communication of the 25th ult. has been received and carefully considered. Noticing the questions you raise in their order, permit me to say;

1. That the subjects of comity and cooperation to be considered at the Ecumenical Conference should at least include division of territory, ~~and~~ joint occupation of territory, fraternal relations, transfer of missionaries or members from one denomination to another, union of small societies of different denominations with the one that is locally the strongest and the joint use of schools, publishing houses and hospitals.

2. I have no suggestion to make as to the speakers especially qualified to deal with these subjects.

3. Having read carefully the Report of the Committee at the last Conference of American and Canadian Missionary Boards, I may say in reference to Item I on Church Union, that it is impracticable. All the other Items of the Report meet with my own approval, and I think would be approved by our Board of Managers, though of this I do not speak definitely.

4. We have had very gratifying success in the application of the principles of comity and cooperation in China and Japan with the Methodist Episcopal Church South, and I may add so far as I know, our relations with other denominations are pleasant.

5. I know of no breaches of comity of which our Society has any special occasion to complain.

6. Cooperation among missions occupying the same, ⁶⁷contiguous fields is possible and desirable in regard to territorial lines, discipline, use of money, educational institutions, publishing houses and hospitals.

7. I do not see how there can be organized union on the field prior to such union at home. As long as we maintain our denominational distinctions in the United States, it seems to me a necessity that the same distinction shall be observed in mission fields. This I think, however, can be done in the spirit of true Christian unity.

8. Native churches should be organically the same as the home churches with which they are connected and by which they are supported, with the privilege of such variations as to forms of worship, etc. as conditions would seem to render necessary.

9. I see no reason why the suggestion made at the close of the report which you forward with reference to financial return where missionaries are removed by marriage to another mission, should not be adopted, at least where the parties are related to Missionary Societies of different denominations. For several years we

returned the outgoing expenses of lady missionaries who were married before their term expired to missionaries of our Board, but this practice has been dis-continued for the reason that the lady missionaries sent out by our Woman's Foreign Missionary Society continue in the service of that Society subsequent to their marriage.

10. So-called non-denominational Missionary Societies are such only at home where they obtain their money from the denominations. On the field they are in fact a new denomination or sect. There ^{be} can no such thing in my judgment as inter-denominational and there should be no such thing as non-denominational organizations. The relation of Church Boards to undenominational organizations at home should be non-cooperative.

These are thoughts that suggest themselves to my mind as I read the report of the Committee. Perhaps I have said nothing, however, that will give any new light upon the points you raise.

I am

Very sincerely yours,

W. B. Leavelle

J. E. Phillips

A. C. C. M. Committee

Letter Aug 21/97.
Congo Independent State,
S. W. Africa.

To the Committee on Comity -

Dear brethren,
I have read on the subject that you
has brought my attention too which is
comity, and I have found those
lines to be beautifully put forth
and found them to be true and
helpful. There is nothing that I
can add, for this once take a
greater man than myself to do
it in answering to the sample
sent to me by Mr. W. H. Grant, I
shall endeavour to give you an
experience of mine, on the good results
of friendly agreements, and the bad
results from joint occupations without
co-operation. Probably I am the youngest

Christian
 n Missionary that has ever been sent
 out to heathen lands to preach
 the gospel to the poor. for I became
 a Christian 7 years ago last month of July
 I do not know Greek, Hebrew, nor Latin,
 no college education, but I am
 trying to know my Bible with God
 in the person of His Dear Son through
 the Holy Spirit. Sent down from heaven
 into our hearts. I shall therefore
 now give you the experiences which
 are facts of mine own: —

I. the good ~~and bad~~
 results ^{friendly agreements.} ~~from joint occupation.~~

a. Eph 4-3. Endeavouring to keep
 the unity ^{of the Spirit.} vs 13. Till we all come in
 the unity of the faith. not only in
 denominations but in the faith.
 If the Church of Christ ^{did} endeavour to

~~keep~~ us unity as one probably I can
 say about 50 years ago, what would
 have been the results today? Why the
 door of Cuba and the Philippines
 would have been ~~been opened~~ ~~long~~ ~~time~~
 ago which is near to the island
 of St Christopher where I was born,
 and to America where I am bred.
 It has even been my endeavour
 to ~~keep~~ unity with the brethren
 of our denominations as the words
 of God has dictated to me, and
 has formed this among some who
 throw all ~~question~~ ~~of~~ denomination
 aside as says, brother we are one
 in Christ, and as Christ is one
 with us, why cannot we be as one
 with each other. In putting all
 Protestant together and Catholic together

you will find Protestants as a whole
are against each other, while
the Catholics keep one head in all
things.

b. ~~As to laborers~~

From since I arrived on the Corps
nearly 4 years ago, I have ^{seen} found
some of the warmest friends among
other denominations such as I
always love to be close to, ~~those~~ who
preached Christ and Him Crucified
and they still remain the same,
as a new man on the field
they would tell me many things
that would be a help to me, mean-
while putting on my little thinking
cap, to see and weigh things, and
I assured you ^{at} that time. I agreed at
the same time in a kind of a way,

yet in daily experience I found it
 to be true and also ⁽¹⁾ in ~~the~~ ^{the} matters of
 work among the natives that
 when one of the labourers would leave
 the mission right away ~~and~~ ^{and} apply
 for work at the other, they should not
 be received without his ~~trade~~ ^{trade} is
 finished, and returned to his home
 and more also, (Some of them repeated
 their time generally) if the leave ~~this~~
 work and ask the other for, he is
 not to be received, but to send him
 back. (2). Their pay must be alike
 so that if they leave one and go to
 the other they would find the same
 but as a rule they scarcely leave
 on account of pay but of bad treat-
 ment from missionaries (or us).

II. The bad results from joint-
 occupation without cooperation.

There are two experiences which

I shall put before you. They are as

follow. In 1892 while preparing

myself for Missionary work in this

dark land of Africa, not far from

where I was, there were a colored

revival going on. I thought to pay

them a visit which I did, and

the Lord seems to use me there

for His glory. I was asked by the

minister to assist him and I did

so in the preaching of the gospel

and in personal work. A few

Sabbaths after there were ^{to be} Commu-

nion after Service, as soon as

this was over, the minister said

that no one but ~~Protestant~~ were

to take communion, knowing that
 I were not a Baptist. I were obliged
 to take up my hat and walk out
 and this occurred in several other
 churches. Another, when I were
 stationed at Zomba. A. P. C. M.
 at the Lower Congo there were
 4 denominations represented ~~there~~
~~because~~ the A. P. C. M. got there
 first to build a transport station
 those who were the representatives
 were ^{very} hardly against us. I invited
 the other denominations to assist
 me in the preaching of the gospel,
 actually refused, every day, but it
 is the truth. At the hours of 3 &
 4 P. M. on the Lords day I held
 an English service for English
 speaking people who were working
 on the R. Road. invitations were
 sent - one went to lay down and others
 went for a walk on the R. R. track.

But I prayed to my Heavenly Father
 that we should be united. while
 examining to see if it were my fault
 but the Holy Spirit did not show me
 any thing as to myself. In a few
 weeks later I took sick with fever
 on a Saturday night of 103° which
 kept me in bed all day Sunday.
 at 3 P.M. the people came as the
 bell was ~~ring~~ ^{ringing}, entered into the
 grass church, their conscience was
 smitten so see such a crowd would
 turn back home without hearing the
 Gospel for Phipps was sick ^(is) so
 they all went in one took service
 I listened to the address which was
 good, and after service they all
 came to see me, and said that
 it would be a good thing for us
 to help in these services in taking
 turns. my reply was yes, very very good
 indeed.

Another - while the services were going on as we all took part. one day a member of another denomination said to me. Phipps would you immerse a man, said I why ~~you~~ ask me this question, said he for I know that you Presbyterians sprinkled. Said I, what difference does this make. said he, immersion is best. then I went for your Bible and show me where you find that. Then I closed the subject and told him to read 1 Sam 16-7. Man looketh at the outward appearance but God looketh at the heart. In all of these three one just as good as the other, and I would firmly say, first of all

Let this early be seen and felt among denominations in the home land in putting away the walls of partition between them which shall be to Gods glory.

For — Bless be the tie that binds,
 Our hearts in Christian love
 The fellowship of kindred minds,
 Is like to that above.

2. In these fields there be sent
 those who are more interested in
 souls than in themselves, and be
 filled with the Holy Spirit.
3. Be careful not to send those
 who after arriving at the post
 of duty to get converted before
 this conversion is happened in
 the home land.
4. Be careful not to send those who
 would preach denomination instead
 of preaching Christ.
5. Sent those who says as Paul.
 Says. Rom 9-1-3.
6. Send those who has this view
 of glorifying God, which is mans
 Chiefest end.

Dear brethren, I am so glad

that the church is taking full hold
of Comity and if this has been
done years past there would pro-
bably have been very few more
doors for us to enter we wish the
gladness of Salvation even in
this dark land of Africa where su-
perstition is to its height today.

May God bless you all in this im-
portant matter in every step that
will be taken in the advancement
of His Kingdom.

If these lines are in
accord with Comity - hoping that
it may be found helpful to you all.
closing with the Ps. 133.

Yours sincerely

H. Phipps